

A P R E P A R A T I V E  
FOR  
**DEATH**  
A N D  
**ETERNITY;**  
ing, The Substance of a Discourse,  
Delivered at the  
**F U R E R A L**  
Of a Right Worthy  
E N T L E W O M A N  
Lately Deceased.



L I C E N S E D , according to Order.

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## A Preparative for Death and Eternity, &c.

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petual Day, which shall never see a  
vening. Many are the Description of  
the Ancients, and divers their Expressi-  
ons concerning this *Eternity*. The *Ægyptians* conceived, That God was Eternal,  
and his duration and being to be proper-  
ly termed *Eternity*, represented the Di-  
vine power by a *Circle*, which had nei-  
ther beginning nor end. And hence it  
was, that the Ancient *Romans* Erected  
Temples, which they Dedicated to their  
Gods, in a Circular Figure. Nay, the  
*Turks* every morning ascend into a high  
Tower, built in the fashion of the *Ægyptian*  
Pyramids, where they devoutly sa-  
lute their God and *Mahomet*, crying with  
a loud and roaring Voice; *God always*  
*hath been, and ever will be.* Thus we see  
how these miserable Heathens, who had  
no light but Nature, no other Guide but  
those lame and corrupted Principles  
which were left in them after the Fall;  
did, notwithstanding (according to their  
broken and weak apprehensions) tire  
out themselves in the expression of *Eter-  
nity*;

my; however they were unhappily ignorant in the ways of God, in this life, yet they earnestly laboured to know what should become of themselves hereafter, and to find out the state of the life to come. O how justly might I ( were it not a digression) take up a Lamentation, and deplore the sad condition of our times! how short do we fall, even to the perfection of Heathens? how few are there (in comparison of the generality of People) that cast forth so much as a thought upon *Eternity*? we live here as if there was no Life hereafter; our Earth is our Heaven, and our Pleasures our Paradise; we crown our Beds with Rosebuds, we eat of the Fat, and drink of the Sweet, and say in our Hearts, no Evill shall happen to us; but when we have done all 'tis nothing but vanity: Heats-ease will not grow in this Earthly Garden: the true rest will not be found but in the true place, the Eternal *Jerusalem*: sound and intire Contentment hath no rooting in this VVorld. For as one hath

it excellently ; dispose and marshal all  
things to thy hearts desire, yet shalt thou in  
(do what thou canst) still meet with  
cross or pressure in the way. Since  
is so, let us not then terminate our affect  
ons in these earthly things, which are of God  
no continuance, but let us intend our Heaven  
before us to those Heavenly Mansions  
where they shall be Crowned with full  
ness of Happiness, and shall swim in  
streams of Pleasures for evermore.

Certainly there is no true rest but that  
which is Eternal ; and the sweetest and  
freshest that our Souls can find in this  
World, consists in the serious Meditati  
on of the Joys to come, in devoting our  
selves and all we have in his Service from whom  
we have them, in trusting to him the  
and relying on them : for out of God the  
Soul finds no resting place to set her foot  
on, but only Storms and Waves, Death  
and Hell abide her. When we have in  
proved our Contentments, in even the  
height of our desires, when we have ac  
tained as much happiness as the world  
can

al a can give us ; yet then we may perchance  
 though in the midit of our days, when our  
 breasts are full of Milk, and our bones full  
 of Marrow : or, suppose we spin the  
 Thread of our Lives to a longer day, and  
 re God Crown us here with the blessing of  
 eam his left hand, the comforts of this Life,  
 sion and length of Years : yea, though all  
 ful things favour our longer continuance in  
 m this VVorld, yet in the end, time and  
 age will ruine us ; we shall bring our  
 th Years to an end , like a tale that is told,  
 st hand shall vanish away like a shaddow .  
 though we live many years, and in them  
 it all we rejoice, yet in the end we shall  
 g ou remember the days of Darkness ( saith  
 from solomon ) and the time shall come, that  
 o his Eye which saw us shall see no more,  
 d the Sun sets and riseth again : but we,  
 r for us ! when the Glass is run, and the short  
 Deat h ean of our Summers-Day is spent, shall  
 e in ever return till our last Summons, when  
 eve the Dead shall hear the Voice of the Son  
 e of God, and they that bear it shall live and  
 vom me forth of their Graves, they that have  
 done

done good to the Resurrection of Life, and they that have done evil to the Resurrection of Condemnation, both to Eternity ; and then shall follow that large day that shall never shut in ; that infinite continuation of Time that shall never have end ; the infinite and unlimited Eternity, which ever has been, and is, and will be the same for ever : when the Sun shall no more yield her light by day, nor the Moon her brightness by night, but God shall be our light, and the Lord our Glory.

Oh the unhappy Condition of this Age ! who is there that ponders these things with a digested meditation ? that looks into the state of his Soul with a serious Eye, and considereth his way, that endeavours to lay a good Foundation for the time to come ? we stand even at the Door of Eternity, and while we tarry we are every day entring into it ; and but a stroke of Death, and we are gone, even in a Moment, and whither ? to many our short and fading Delights to an endless, easeless Gulph ; where our Wishes

never Dye, nor our Fire shall ever  
die out.

Now let all those who swim in the  
streams of their Voluptuousness, putting  
from them the Evil Day, who labour  
to expel from their Hearts and stifle in  
their bosom, the sad Consideration of their  
approaching Infelicities; let them I (say)  
know, that they may fall into their vast  
depth of Eternity when they least sus-  
pect it; into which, when once they  
unhappily plung'd themselves, they  
of desire Redemption but shall not find  
it shall be one of their Torments to  
know they shall never be out of Tor-  
ment: All the Gold of *Ophir* cannot  
wash them one Minute of relief,  
and their inexpressible Misery. But  
even now is the Jubilee, now is the  
wept time, now is the promulgation  
of pardon: there remains nothing for  
the gods, but to sue it forth; we need  
not many hundreds of Years, or num-  
ber of Days to Redeem our mispent  
Time, and to wash out our contracted  
Po-

pollutions, no, one day will (through  
Gods gracious favour and loving in-  
gence) procure more mercy here,  
Eternity of time can obtain hereaf-  
ter one sigh from a true sorrowful heart  
shall Prevail to discharge more de-  
then infinite ages shall acquit or  
tisfie for hereafter ; Here God with  
tience expects our repentence, but if we  
abuse his forbearance, and come no-  
tice hereafter with fear and trembling  
shall abide his Judgment.

O Let us now therefore be w-  
time, and remember our Creator in  
days of our Youth, before the evil com-  
e, and the years approacheth, when  
in we shall say, we have no pleasure  
them : before our dust return into  
womb from whence it came, and  
Lungs be locked up into the Breath-  
Earth, before that black and glo-  
day, the day of Death and desolation  
appear to us, the which (if our time  
pentance here prevent not our day  
will Seal up our Souls to Eternal be-  
ne-

Let us consider, that wheresoever  
 we are, whatsoever we go about, we  
 are, and every minute of our time in the  
 reaflorius presence of an incomprehensible  
 arthajesty, whose bright and most piercing  
 e deue is ten thousand times clearer then  
 t one Sun, who knows all hearts, sees all  
 withions, unde: stands all Counsels views  
 but if persons, there's not a Word in the  
 e no tongue, and a thought in the heart, nor  
 oling park of Lust in the Flesh, though ne-  
 so softly blown, and secretly kind-  
 wil, but he beholds it altogether; he is  
 or in ear to hear, all hand to punish, and  
 evil men and where he pleases ; all power  
 n, who protect, and all grace to pardon, he  
 easur finds not his Mercy shall feel his fu-  
 into: and who amongst us can dwell with de-  
 and ring Fire ? who amongst us can dwell  
 Brea everlasting burnings ? If they, who  
 I glo on in any notorious Sin, did but  
 esfolidly weigh how fast they go towards  
 time Eternity of torments (since by the  
 ear d command or stroke of God, they  
 rnal be unavoidably hurl'd to death and  
 de-

destruction) certainly they would for all the Kingdoms in *Europe*, for the treasure in *Asia*, nay, not for the whole world, defer their repentance one hour, much less would they go confidently to their Beds, without fear or horror, being so near the Pits of hell and lying in the danger of so great a curse. *For what would it profit a Man to gain the whole world, and lose his Soul?* wherefore, whatsoever become of all other things, let us all have a special care concerning the Salvation of our own precious Souls:

Secondly, Our heads are filled with care how we shall live in this World, when our Souls should be more inquisitive how we shall live out of the world, for what matter is it, how short a stock of provisions be here, when we are breaking up house, and on the eve of departing? A Man that comes to an Inn, if he meet with hard fare, or bad Lodging, it never troubles him, for he says he, but for a night, I shall away.

orrow ; so our habitations in this world, are but as *Jonahs* Gourd, they shelter us but (as it were) for a night : care not for Mans day (saith the Apostle) and in truth, wherein is it to be regarded ? what is it to that God with whom we must live for ever ? therefore creature we not whether our Sails be high gain low, or what vain men think of us, what the eternal God thinks of us, all and what we shall be thought of in that kingdom, where we must live and abide for ever.

Thirty. Did Faith give Men as clear sight of spiritual things, as fence doth temporal, what manner of lives would they live ? how would they be exalted the world above the world ? I have, says one, the favour of such and such great men, but is there not ten thousand times more sweetnes in the favour of God ? Death saith another, has bereav'd of my Wife, Children, Friends and relations, and whatever was near or away unto me ; Well, but is not the au-  
thor

author of all our Comforts alive still? will not the light of the Sun content though all our Candles be put out; che up, bare Christ is wealth enough; God be our portion, we enjoy infinitely more then the World can lend us; all creature comforts have but their mea sure & proportion of goodness in them; no Creature hath all good in Cloaths serve to warm us, Meats to rish us, Houses to shelter us, Phy sick Recover us, but God hath all good himself; he is sight to the Blind, hearing to the Sick, liberty to the Captive, light to them that sit in Darkness, all thing to all Men. They that put their trust in the Lord, saith *David*, shall want no manner of thing that is good. This very full, no manner of thing that is good: Mark what God said to *Abraham*: *I am thy exceeding great Reward*; another exceeding great Reward to his People. When you take in any Creature-Comforts, you do but sip at Gods Boundish but when you taste of God himself, you

then you have a fullness indeed! *In thy presence is fullness of joy, and at thy right hand are pleasures for evermore.*

4. We carry Immortal Souls about us, and therefore we should have Immortal Aims, and Immortal Ends. When Satan shall tender any thing as lovely to thy apprehension, say to him; Will thy pleasure, thy security, thy sickness, to which thou invitest my Soul, abide for ever? I cannot be happy but in an Eternal good: that which must, in all the Chinks of my Soul, must be a pure good, a total good, and an eternal good. If the good I do enjoy, is not pure, and all good: then something must be wanting, and there will be imperfection; and though it be pure and all good, yet if not unchangeably so, then it is but like a Candle, which Peoplast will be extinguished; and the re-Consideration that it must end, will diminish my happiness, and abate myself; but sure I am, my Saviours Counsels sweet and saving, and incloseth fullness

fullness of Comfort in it; *Labour*  
*for the meat which perisheth, but for*  
*which endureth to Eternal Life.* Since  
a Portion may be had in Diamond,  
why should I set my Heart on Lumber?

5. Some begin to live, when they  
are about to dye, and this Estate  
perilous; for some dye before they  
gin to live, and this Estate is do-  
rate; the speediest work is safest, when  
thou tradest for Eternity. Too  
providence, is often seconded with  
verlasting Repentance. Many there  
are, who run headlong and blind  
to their long home, like the Rich  
ton in the Gospel, which never  
to open his Eyes and look upward  
he was in torment. All the while  
lived on Earth, his Eyes were shut;  
and when it was too late, namely,  
he was thrown to Hell, then he  
to look upwards and about him,  
many in this our Age go on in a  
sing and easie way, and are never

ble that they are out of the way, till they arrive at the end of their journey; all the misery lies in the close of the day: for out of the Pit there is no Redemption; when once the Soul is split upon this Rock, it gives to the world an Everlasting farewell, according to that of Job, Cap. vii. 9. *As the Cloud vanisheth and goeth away, so he that goeth down to the Grave shall come up no more to his House, neither shall his place know him anymore.*

7. It is recorded of Lazarus, that after his Resurrection from the Dead, he was never seen to laugh; the Stream of his affections were now turned into another Channel: his Thoughts were fixt in Heaven, tho' his Body were on Earth, and therefore he could not but delight Temporal things, when his thoughts were upon Eternal. O that we could but work our hearts and minds to a vehement thirst after Christ! or if Christ be our End, our Joy shall be Endless.

8. The Mind of Man is so much the more sensible of the Evil present, how much the less it meditates on the good to come: for he that looks towards the Reward will villifie the sufferings. St. Augustine runs sweetly in his Meditations on this subject. *Eternal Labour, saith he, is but an equal Compensation for Eternal Rest.* But if thou shouldest endure this Eternal Labour, thou couldst never arrive at that Eternal Rest: therefore hath the mercy now God ordained thy sorrows to be temporal, that thy joys may be Eternal; *who is there that thinks of God as he ought?* Such thoughts are irksome to us, but for temporal Vanities we think on them with Delight, and Enjoy them with Contentment: and farther, saith he, *look in and avoid thy self, see where thou art, God hath now looked in thy Nostrils, and though he scold thee (according to thy Calculation) a little time, yet what is the longest time of a day to Eternity?* yea, though thou shouldest

th<sup>t</sup> lengthen out thy d<sup>y</sup>ys to many hundred of  
yea<sup>r</sup>s, yet still thou art Transitory, and ex-  
posed to the common condition of all Men.  
s to then fix thy Heart on God, and so enjoying  
e such Eternity, thou shalt make thy self E-  
ternal: and be not discouraged for thy  
Tribulation in this world, for such is  
Gods Love towards his Elect, that he  
corrects them, to the end they might  
not be Condemned with the world  
Evera<sup>st</sup>. Be not therefore (I say) cast  
ryown with any crosses whatsoever,  
em that may befall thee in this life: for the  
; things that are present are temporal, but  
inking things to come are Eternal: When  
nts we see the friends of this world, the ea-

Very embraces of the comforts of this  
life, upon every summons of Death,  
merrie to defer, what they can't utterly  
d avoid, their Corporal Dissolution: O  
hathow great care, what diligence, what  
he subtlet<sup>s</sup> endeavours should we use, that  
a<sup>t</sup> a<sup>t</sup> might live for ever! Let us again  
of Ad again meditate on these things, and  
show th<sup>t</sup> due care foresee Eternity, before  
teng<sup>t</sup>

we unexpectedly fall into it. Certain it is, all things pass away in this life, only Eternity hath no period ; let us redeem the time, and work while we have the day, for if we neglect good Duties here, we shall never regain like opportunity hereafter.

This Life, saith Nazianzen, is as were our Fair-day, our Market-day, let now buy what we want, while the Fair lasteth ; while we have time, let us do good unto Men. Happy is that Man that so liveth here, that the remembrance of his well-spent Life, may yield him Joy hereafter.

9. Death is the ending of our days, not of our life ; for when our day is close, and our time shall be no more, then shall our Death conduct us to Life, which will last for all Eternity, for we dye not here to dye, but to live for ever, therefore the best Guide of Life, is the Consideration of our Death, and he alone leads a Life answerable to his Christian Profession, who daily

pects to leave it. Methinks its strange Men should be so industriously careful to avoid their Deaths, and so carelessly improvident of the Life to come; when as nothing makes Death bad, but that Estate which follows it: but the reason is, we are spiritually blind, and see not, nor know, in this our day, the things that belongs to our peace; we have naturally neither sight nor feeling of the Joys to come: But when God shall enlighten the Darkness of our Minds, and reveal his Son to us, when once the Day dawneth, and that Day-Star ariseth in our Hearts; Oh then our Death will be our Joy and the rejoicing of our Hearts, then shall we infinitely desire to be dissolved and be with Christ.

To Conclude, Let us therefore with Unwearied endeavours labour to bring Christ home to our Hearts, and to keep him there. Let us  
dye

dy to our selves and our Li-  
here, that so in the world to come  
we may Everlastingly Live un-  
der Christ, and in him, with the Sain-  
ts in Glory, for ever and ever. *Amen.*

**F I R S T**

**EDITION**